

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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*"Arise ye, and let us go up to Zion, unto the Lord our God."*—JEREMIAH.

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## HOW TO OBTAIN CELESTIAL GLORY.

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To attain to the high glory of a celestial kingdom, is the desire of all professing to be Saints. In some, this desire is more visible than in others; but in all, its strength or earnestness may be determined by the efforts which are made to gratify the same. These efforts consist in the acquisition of knowledge, and in the practical application of this knowledge to our everyday lives. This knowledge is communicated to us by the revelations of God, through his Priesthood, which he has again established on the earth; and we increase in this knowledge in a degree corresponding with our diligence, and the heed we give to the teachings of the Priesthood. By a practical application of this knowledge are we saved; by a fulness of knowledge are we exalted in the spirit world, even to celestial glory. Without this fulness, our desires for this exaltation and glory will be rendered abortive.

Before proceeding with the inquiry, how we may obtain a celestial kingdom and enjoy its glory, let us, for a few moments, consider what constitutes the glory of this kingdom. That there are many kingdoms of glory, differing one from another in glory, the revela-

tions of God abundantly testify: but the crowning glory of a celestial kingdom, or a kingdom of the celestial order, is this: it is a kingdom of government; all other kingdoms being in subjection to those of the celestial order. It is not only a kingdom of government, but is also a kingdom of increase. But were these the only distinguishing features of this kingdom, as glorious as they are, they would fail to satisfy the ambitious desires of an immortal mind. Such, however, is not the case: this kingdom is unlike the kingdoms of this world, which flourish for a little season and then pass away, but is an eternal kingdom, and in all respects like unto the kingdom of our elder Brother, whose kingdom is an everlasting kingdom, of the increase and government of which there shall be no end. The glory of a celestial kingdom is, then, government, increase, perpetuity. As a sequence man, as an immortal being, is a fit candidate for a kingdom of the celestial order, but immortality is not the only requisite to insure success. He must also be possessed of the power of eternal increase, and not only of the power, but of the means and the liberty; and to

be thus possessed, obedience to the law of celestial marriage is rendered a necessity; or, in other words, he must be in possession of the power of endless lives. Nor is this all that is necessary: the celestial kingdom being, as before remarked, a kingdom of government as well as of increase, it follows of necessity, that whosoever attains to this kingdom must be learned in that perfect system of government to which all things else must yield obedience. Herein is the truth of a former remark made to shine with its wonted splendor, that by a fulness of knowledge we are exalted even to celestial glory. We do not wish to be understood, in the use of the term "knowledge," to confine its meaning to literary attainments, or to an understanding of the arts and sciences alone, for these are of little value, compared with the understanding obtained in the great school of experience, which we include within the meaning of the term knowledge. Before we can become perfected in this knowledge, we must, like the Son, in all things learn obedience. This obedience includes the bringing of our passions, appetites, and desires, in subjection to the law of Christ, the doing of which may be very properly called self-government. At this point of self-government do we begin to acquire that knowledge or experience, the fulness of which qualifies us for a kingdom of government. If we cannot govern ourselves, how can we properly govern others? If we are the slaves of passion or appetite, and subject to its caprice, we lack within ourselves a most important element of government—stability; and without stability a kingdom, or a ruler of a kingdom, possesses not the attribute or quality of eternal duration. It is a doctrine very clearly set forth in the revelations of God, that every man will be rewarded according to his merit. It follows, then, that the man who cannot govern himself, will not be considered worthy to be entrusted with government in his own right, but must remain a subject of government, and consequently be deprived of celestial glory. In order that we may learn obedience, a perfect system of government must be made known: this has been done through the Gospel. To bring our-

selves in subjection to this perfect system of government, so as to gain an experience by which to merit a kingdom of government, there must of necessity be within us an antagonism to this system of laws, for us to overcome or subdue. Hence the words of inspiration: "Adam fell that man might be, and man is that he might have joy." Let no one, therefore, complain of the difficulties or trials ever in the way of life, for they are the means employed by which we are perfected in the science of self-government, and without which to meet, contend with, and overcome, we should ever lack the experience necessary to entitle us to celestial honors.

Not only are we required to bring, in subjection to the counsels of the Priesthood, the natural appetites and passions, but those also which are acquired, such as the appetite for tobacco, (in all its forms,) alcoholic beverages, &c., and to put far from us these parasites which are fostered by a spirit of insubordination, which, if not overcome, will prevent a realization of our hopes of celestial glory. Herein we may learn the importance of giving heed to the teachings of the Priesthood, whose words are pregnant with celestial fire, and, if obeyed, will consume or destroy in us all that is not eternal; and by compliance with these teachings, the principle of self-government will be developed and perfected in us, the perfection of which will qualify us for a kingdom of government, increase, perpetuity. Christ descended below all things, that he might rise above all things. In accordance with this principle, if we descend below, or bring ourselves in full subjection to the rightful authority of legitimate government, we shall thereby be enabled to rise above subjected kingdoms, and be eventually accounted worthy to inherit a kingdom of the celestial order. We have already remarked, that the earnestness of the desire to obtain a celestial kingdom may be determined, by the effort made by the candidate therefor. In some, however, the lack of effort may be the result of a want of a correct understanding of the means necessary to be employed. With others, the want of knowledge, we

fear, is not the cause; but they have surrendered themselves to a spirit of carelessness and indifference; yea, a spirit of selfish indulgence, but who still entertain hopes of securing the great reward. To such, let the words of Christ be sounded in their ears, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," and

that because they refused to bring their feelings, passions, and appetites, in subjection to the perfect law of the Gospel. In conclusion, let the ignorant become wise, and let the wise obtain understanding; let all attain to perfection in the science of self-government, and the kingdom of celestial glory shall be the reward.

A. MINER.

### FACTS AND QUERIES.

(From the Deseret News, Nov. 28th, 1866.)

We would wish to call the attention of the citizens of this City and Territory, and particularly of the old settlers, to a few facts which exist, and to a few queries that we deem pertinent at the present time. That we may be the better understood, it will be necessary to go back nearly twenty years, and notice several historical points from that time until the present.

It is a known and admitted fact, that we settled this Territory under very disadvantageous circumstances. Poor, and driven by the spirit of persecution from our homes in the eastern States, we came to these valleys, and commenced anew to make homes in an untried land, and in what was then an inhospitable desert. We did not receive aid or assistance from any source except that which the Almighty vouchsafed to us. We faced the difficulties that lay before us, and, by the aid of Providence, overcame them. But a short time after our arrival here, there was a rush of gold-seeking emigrants across the continent. Starting in the east for what was then deemed the El Dorado of the west, to travel over a road made by the pioneers of Utah, and supplied with many of the means of comfort and facilities for transportation which those pioneers lacked, they came here worn out, hungry, and almost broken down. Who cared for those emigrants, ministered to their wants, tended on them, and fed them out of the scanty store which had been with unceasing toil drawn from the wilderness that then existed here? Who sold food at reasonable prices,

to those who could buy, instead of trading on their necessities, and demanding exorbitant rates when stern want would have compelled them to pay whatever would have been asked? Who fed those of them that were too poor to buy? Who, instead of returning evil for evil, returned good for evil, acting the part of Samaritans to those in distress? Who made the roads by which they came here, bridged the rivers, and proved that a country supposed to be almost impassable for strong men, could be travelled by weak women, infancy, and old age? thus opening up a vast extent of territory for settlement and practical use. These queries are suggestive; for every one who knows anything of the early history of this Territory, knows that it was the early settlers who did these things.

Then, as now, the settlers in this and adjacent valleys, were surrounded by the rugged mountains which rise east and west. Timber was there, but the canyons were apparently inaccessible. Who made the roads up into those canyons, that the timber could be reached, at an enormous expense of time and means? Who erected saw mills under disadvantageous circumstances, that lumber might be obtained? Who cut canals and water ditches here, that water might be brought from the mountain rivers and streams to irrigate the hard and arid soil? Who, after having to haul, a thousand miles, every seed for tree, plant, root, and grain now grown here, for the susten-

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ance of man and beast, and every implement and tool for labor, cultivated the earth, raised the grain and produce, built grist mills, planted orchards, and made a home of beauty in the midst of a desert waste? Did those who are so loud in their outcries against the Latter-day Saints, or did the first settlers do these things?

Having to build houses without facilities, where there was nothing in the shape of a habitation superior to the wick-i-up of the degraded savage; having to make farms where the rains of heaven did not bless the soil, and bring the water from a distance to irrigate them; having to open roads between growing settlements and with the world outside; having all the difficulties incident to a new country, and many peculiar to this mountain desert, to contend with; having no books, except such as were brought at great expense from the far east; having, in the midst of extreme poverty, to wrest a living from the desert or starve; the early settlers did not neglect the education of the young. Schools were established and school-houses were built, and increased as the cities and settlements increased in number and size, until now, with from one to eight schools in each Ward, every child in the Territory has the opportunity of being educated. Who built those schoolhouses, and established those schools? Who cheerfully paid taxes, and liberally donated for that purpose? Was it those who talk of the ignorance of our young? or the early settlers—the Latter-day Saints—who, in the multiplicity of their labors and duties, did not forget the rising generation, but assiduously sought to impart that education and instruction to them required to make them intelligent, honorable, and useful citizens? Who refused to pay taxes, disputed the statutes made by every possible means, and would not do anything which they could help doing to aid in making the country, improving its prosperity, or fostering education? Was it the early settlers? or was it those who talk of our backward condition, and dilate upon the lack of effort made to educate our children?

These and similar queries demand reflection, and lead to others which

bear directly on points that are at present the subject of agitation.

With the growth of the Territory came increased labors and increased responsibilities of the people. Municipal organizations were formed; works of a public nature became imperative; public buildings increased in number and size; new roads were demanded; city improvements in various places became requisite; and taxes were assessed, under legitimate powers, to meet them. Who paid those taxes? Was it the early settlers? or was it the persons of migratory habits, who came here to make money that they might carry away to build up some other State or Territory? Who was it with whom the properly appointed and legally authorized officers had to compromise taxes, so that a part might be got, sooner than enter upon vexatious and expensive litigation? Was it not with some of those who had taken up a temporary habitation here, to make wealth out of early settlers? Who met the taxes assessed in a responsive spirit, paid them freely and willingly, and have thereby made the public improvements which mark the growth and prosperity of the Territory? Was it, or was it not, the early settlers—the Latter-day Saints? Who was it that contested the state law empowering the assessment of a tax for educational purposes, dragging the trustees of a school-district into court, opposing them by every available means, and positively refusing to pay the tax? Was it not those who are among the loudest in their denunciations of "Mormon" ignorance, and the lack of educational facilities here? Who was it that would spend a thousand dollars in opposing that tax, assessed by due authority of law, sooner than pay one-tenth of that sum that education might be promoted, while they were drawing from the people the very means by which they opposed the law?

While speaking of law, we might further ask,—Who was it that strove to evade the law, and wrest it from its purposed ends? Was it men appointed by the representatives of the people here? Was it not men who were empowered with Federal authority to administer the law? Who was it that



carried on secret traffic, contrary to law, in articles which are required to pay duty, thereby robbing the municipality of this city and the general Government? Who was it that took shelter under extended judicial protection, continued and prolonged, while engaged in such traffic? Who was it that continued this system of defrauding the general Government and the municipal government, in violation of all law, and prided themselves upon so doing? And who was it that fostered and encouraged them, organized secret associations for the purpose, involving extra expense, and causing increased taxation on the people who were being thus doubly wronged? Were these things not done by those who were and are strong in their accusations of "Mormon" rapacity, yet who are living and growing wealthy upon the labor of the people? Were they not done by those who cry out against the "Mormons" and their ignorance, while refusing to aid in any way the furtherance of education? who call for armies to be sent here that citizens of the United States may be protected, while actively engaged in a course to make life and property insecure, where they have been fostered and courteously treated?

While on the subject of citizens, we may ask, Who are called citizens of the United States in this Territory by the class of whom we are speaking? Is not every poor, miserable, drunken foreigner, who refuses to pay taxes, or do anything useful and good in the community, honored with the title of American Citizen, which he would disgrace if he had been even born under the Government to which he has never owned allegiance? Are not Irish, Scotch, French, Germans, English, and natives of other countries, at times, found drunk in our streets, a disgrace to humanity,—men who have never in any way done anything to aid the Territory or develop its resources, except to hunt a little for gold, which some of them were not particular whether they found in the gulches of the mountains or in gentlemen's pockets? and are not these foreigners, who disregard the law and live in constant violation of it, called United States citizens by those who

demand that an army should be sent here, while men whose fathers fought and bled for the independence of the nation, are spoken of as aliens and foreigners?

Have we not had in this Territory, since the time when communication was opened up between this inland wilderness and the outside world, one class of people of peaceful habits, orderly and industrious, real settlers, who have done all that has been done for the development of the country and the growth of the Territory? and another class that numbered in it many who disregarded the law, sought to stir up strife and engender bitter feelings, maligned the people, and persistently refused to aid in furthering any work of a public and desirable character? And was it not the first of these classes that tilled the soil, made the country habitable and inviting, made the improvements which increased the value of property, and thereby swelled the territorial and municipal revenues?

But there has been another source of income in the Territory, furnished by the early settlers, through which much has been done to increase the real and material prosperity thereof, and by which public buildings have been erected, and works of a public character have been accomplished. To this source of income we may refer at greater length again. It is well known that the people of this Territory have freely paid one-tenth of their increase to be devoted to public purposes,—to caring for the poor, the execution of public works, the aiding of the deserving and industrious to come from other lands and settle here, thereby directly and extensively aiding immigration, one great means by which the United States have so rapidly risen to the first place among the powers of the earth. By every dollar expended in aiding an honest, industrious population to come and develop these western countries, thereby enhancing the greatness and prosperity of the nation at large, the material prosperity of the Territory has been promoted and increased; and in proportion, its available resources are developed; while the number of those from whom the non-tax-paying class derive their

wealth is increased, with an increase of their ability to supply themselves with the wares which this same class offer for disposal. Hundreds of thousands of dollars have been directed and expended to aid this immigration; and this means has been freely given by the Latter-day Saints, who have been and are the source of wealth and prosperity of the Territory, and who directly and indirectly have made the Territory what it is.

Now, then, we find two classes here. One is the original and most numerous, who, by their labor, making property valuable; by their payment of taxes; by erecting public buildings, and prosecuting public works of every requisite character; by paying a tenth of their increase, which has been devoted to similar desirable and public purposes; and by aiding an immigration that has helped to people these valleys with an honest, orderly, peace-loving, industrious, and virtuous population, have directly and indirectly developed this part of the country, and given the

Territory its status of prosperity. The other class has been transitory, with no interests in common with the bulk of the people; not investing capital to promote any Territorial or public object that would be of benefit to the people at large; refusing to pay taxes where they were justly and legally due; evading and aiding to have the law evaded, causing increased burdens upon the law-abiding citizens; and, withal, seeking with pertinacious assiduity to bring evil upon the community. Will the people, after a due consideration of these facts and queries, sustain themselves, and seek to promote their own prosperity instead of others who have not done, and do not do, anything to promote the welfare of the community which they can by any possible means avoid? or will they continue to support men who are a constant drain upon the Territory, taking the very marrow of its financial strength away from it, and seeking continually to cast odium upon our citizens, and bring trouble upon them?

### BEGGING THE QUESTION.

(From the Salt Lake Daily Telegraph, Dec. 13th.)

Somebody who could not or would not find anything better to do, wrote a pitiful letter to the Rocky Mountain News, asking its aid in pitching into the Utah people, and particularly in endeavoring to make the Government believe that everybody's life and property were in imminent and perpetual insecurity in this Territory, in order that a large expenditure of Federal means might be induced in this direction, just as Sheridan says the Rio Grande speculators are at the bottom of the current Matamoras hullabaloo.

The News chivalrously promised to fly to the rescue, and launch a bomb-shell leader occasionally, which should fill the Utah camp with consternation and dismay. In accordance with said promise, our Denver cotemporary now and then intermits its fire on the President and his policy, and directs the muzzles of its big guns this way. Its efforts are rather bungling, though, we

must confess, and evince no recent improvement in the art of warring against the "Mormons."

In his last effort, the News man complains of the "Mormons" on the score of religious intolerance, that nothing but the "Mormon" faith is tolerated here, that thought and speech are not free, that death is the penalty of free thought and free speech, and that the "Mormon" Church is responsible for the violent deaths that have occurred in Utah; of connubial and cognate matters, that the people of Salt Lake will marry according to the good old Bible plan, and that houses of prostitution exist here.

These appear to be the chief faults that the News can find with our citizens, and if that paper, or any other, can persuade them that they are really guilty of heinous crimes of any kind, we have not the slightest doubt that a reformation will be at once inau-

gured and thoroughly carried out. So far, however, there has been the difficulty. There is the open question. Many of our distant neighbors may be perfectly well satisfied in their own minds that all, or most of the awful charges preferred against our citizens are valid, but here such conviction by no means obtains. On the contrary, the criminal charges preferred by the *News* are considered by this community as simply and purely so much slander. It is unfortunate, doubtless, that such diametrically opposite convictions should prevail among the people here, and their neighbors hundreds or thousands of miles away, but such is the true state of things.

All this taking for granted that the "Mormon" community is intolerant of thought and speech, is at the bottom of the cases of violence that occur in or near this Territory, is individually corrupt and lecherous—all this assertion that these things are justly chargeable to the inhabitants of this Territory, is simply a very cheeky and libellous begging of the question, and forcibly reminds one of the ancient talk about some people believing a lie that they might be damned.

It is the declaration of the inhabitants of Utah, that in no place in the Union are thought and speech so free as in this Territory. Any person can think what he pleases, and can talk what he pleases in this Territory, just as much as he can anywhere, and a little more so. He can profess religion and politics with the majority or minority with perfect impunity. We have heard persons other than "Mormons" declare, that in no other place in the Union could they feel so free and remain so peaceable as here, especially where their convictions did not take them along with the majority. And such is the fact. Our citizens are unduly concerned about nobody's religion or politics, the *News* to the contrary notwithstanding. A man here can be a "Mormon" if he chooses, a Catholic if he chooses, a Quaker if he chooses, a Mohammedan if he chooses, a Methodist, an Episcopalian, a Baptist, a Presbyterian, or what not, just that which his intelligence leads him to profess, and nobody will say to him offensively—What doest thou?

The same of politics. A man here may be a republican, radical, or conservative, a Democrat of what stripe he pleases, a Copperhead, or anything else. It is his business, and not particularly his neighbors'.

But there are limits to the flow of speech. If a man will charge the basest of crimes on those members of any community which are considered the best men in the community, he must do it legally and constitutionally, else he may be held to answer, sometimes in the duly established courts, occasionally in courts of ruder and unconstitutional character. Cases where anything like the latter action is taken do occur, however regrettable, and very frequently in some places. Of this Territory in this connection we can say that very few have been the cases of this class that have occurred. But we have heard it stated, more than once, that before some persons had slung half the abuse elsewhere that they have done here, they would have found themselves strung high and dry upon sour apple trees. The prominent members of no other community in the Union have been the objects of so much slimy abuse, uncomplainingly borne, as have many members of this community in particular, and the whole community in general.

Amid all the popular cry about freedom of speech and the press, it should be recollected that such freedom covers no kind of abuse, and that men, sooner or later, will resent abuse, legally or otherwise.

The *News*, in common with other papers, puts forth the remarkable opinion that the "Mormon" society should be held responsible for the acts of violence and blood committed in this Territory, and some out of it. In referring to instances, that paper shows that it is not well posted in the history of the Territory, and in various matters and things therewith connected. But, passing all that, we may remark that it would be just as sensible to hold the Methodist or the Catholic society responsible for the acts of violence and blood committed in Colorado, or to hold that class of politicians, designated Republicans, responsible therefor. One thing is certain—if any other people than "Mormons" had consti-



tuted the majority of the inhabitants of this Territory, the amount of crime committed within its borders would have been trebled, and further increased than that. We believe that assertion can not be gainsaid. We are willing to take Court and Lynch and Vigilante records to witness in the case.

As to the matter of marriage relations in Utah, we have been all through the Bible, and the Constitution too, more than once, after that point, and we believe we can sustain our position upon it with the *News* or any other paper, or parson, or politician either, before any equitable tribunal. We will here state what cannot be controverted, that our citizens compose the only community in the country which does thoroughly believe in and sustain the Good Book, the excellent Constitution of these United States, and every wholesome human law. When a community arrives at that point, it is able to stand, to endure. We do have the vanity to believe sincerely and earnestly that our marriage doctrines are the purest and best on earth, and that they are designed to rid a community of that most fearful of all leprosies—"the

social evil," and are capable of coping with and vanquishing it too, which is a feat that the statesmanship, the civilization, and the Christianity of the age, it is confessed by their professors, are utterly unable to do, they are completely overwhelmed by the evil, and are as helpless in the midst of it as a tempest tossed and rudderless vessel in the midst of the breakers.

As to there being houses of prostitution here, which institutions we presume are unknown in Colorado and further east, perhaps there has been some prostitution here, and probably done in houses. But if the *News*, or any attache or ex-attache of the *News*, is fully cognizant of such houses in this Territory, have the goodness to put our police on the trail. They are the only gentlemen duly authorized to visit such institutions in this community, and we think their visits would be beneficial to the public.

There have been attempts made to establish and sustain such institutions in this community, made by its enemies, but the speculation does not seem to prosper very wondrously. These things may flourish better elsewhere.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JANUARY 26, 1867.

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### SOCIETY IN UTAH.

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Who are the best, purest, most virtuous, and most honest people upon the whole earth? We answer, without the least hesitation, the LATTER-DAY SAINTS. This peculiar people now occupy a position, comparatively isolated: a large Territory, wild, uninviting, in appearance a desert, far from the abodes of civilized man, has been reclaimed and peopled by a hundred thousand inhabitants, nearly all of the same religion. These hardy pioneers of the great American desert, are not a horde of uncivilized barbarians who have migrated from some dark corner of the earth, but they are principally from the northern

States of the American Union, from Great Britain, and from the most free and civilized nations of Europe, men and women habituated to, and educated among, a refined state of society, accustomed, all their lives, to the wholesome restraints of law and good order. They did not leave their homes, their relatives, their father-land, and all the dear associations of native country, to brave the hardships of a dreary wilderness, in the great interior of a new Continent, for the purpose of plunging themselves and their children into all the horrors of barbarism and savage life : they fully counted the cost, and clearly understood the object of the great movement : they longed for a higher and more upright state of society, than that offered them in their own lands : they desired an advancement in morals, in domestic institutions, in marriage relations, in the whole civil and social economy : they sought for the righteousness of the Gospel, for the purity and simplicity of the ancient Patriarchal life : they desired a country, unpolluted by priestcraft, false doctrines, lyings, deceivings, adulteries, and whoredoms : they longed to see their children and the rising generations brought up and educated in the midst of holiness, purity, godliness, temperance, and all the heavenly virtues of the unperverted Gospel of Christ, uncontaminated with the horrible vices of apostate Christendom.

These were the great incentives, the motive powers, that urged the people, under the voice of inspiration, to flee from the wickedness of spiritual Babylon, and concentrate themselves in the vast wilderness of America. They were fully convinced that a voice from heaven,—the voice of the great Eternal One, called them to go forth from the midst of these wicked nations, and seek refuge in the mountains. They willingly obeyed the divine mandate. From year to year, thousands have bid farewell to kindred and friends, embarked upon the restless ocean, and wended their way to the "everlasting hills" of Jacob. Occupying the elevated regions, the backbone of the northern wing of the Continent, they have spread forth their settlements from 400 to 500 miles North and South : the nucleus of a great people is formed ; and there is every prospect of a full realization of all their most sanguine anticipations, and their most anxious desires.

In addition to everything good and lovely which they inherited in their own lands, they have experienced the great benefits, resulting from the union of a hundred thousand people of the same faith, all longing for a higher and more exalted state of morals, for a regeneration and enlightenment, far in advance of the mixed society whence they came. They did not expect to find a heaven and a celestial order of society already in possession of the country, but they did expect to carry their heaven with them, and by their own meritorious conduct create the happiness of heaven, in some measure, in their midst : this they have done : and already our new-born virgin Territory can boast of the virgin purity of her inhabitants : the statistics of her population, the records of her courts, and the general observations of her citizens, prove, beyond all controversy, ten-fold less crime, than among any other people of the same number upon the face of our globe. Indeed, the most of the few crimes, committed in Utah, are by transient persons, or those unconnected with the Latter-day Saints.

We do not deny that there may have been some few instances of crime among those professing to be Saints : but all such are disfellowshipped, and their crimes dealt with according to law. The laws of the Territory are good,

having been sanctioned by the American Congress : the Governor, Secretary, chief Judges, and other Federal officers, are all appointed by the United States; and the statistical documents and court-records of these high functionaries, report our happy mountain Territory comparatively free from crime. This prosperous, lovely, and most admirable state of society, is the result of the united efforts of a Gospel-loving, God-fearing, honest, upright people,—a people who have sacrificed former associations, and the land of their birth, to establish the kingdom of God in the mountains. Thanks be to our Father in heaven, they have succeeded, and now enjoy the fruits of their unparalleled industry and toil.

Among the manifold blessings, so copiously poured out from heaven upon the heads of this worthy people, may be honorably mentioned, the great divine Revelation, re-establishing the holy, Patriarchal, divine order of marriage, so long repudiated by the apostate Catholic and Protestant churches. Thanks be to God that this Bible order of marriage is again restored, giving to every female the opportunity of being wedded in holy and righteous wedlock to a man of God, instead of being compelled to marry a wicked, corrupt unbeliever and opposer of the Gospel, and thus endanger herself and her children, through the immoralities and wickedness of the husband and father, to the just vengeance of heaven.

Under the workings of the false systems of Christendom, females have often been compelled, either to remain in the unnatural state of celibacy, violating the great command of heaven in regard to the multiplication of the species, or else to accept unprincipled evil-disposed men, whom they loathe or abhor, and be obliged to call them by the endeared name of husband and father: while others, seeing no chance to become honored wives and mothers, have, through poverty and other circumstances, thrown themselves away, and plunged into all the fearful corruptions of whoredom, and premature death. These are the results of the anti-Christian, anti-Biblical laws restricting the nations to monogamy. But in the mountain Territory of Utah, this restriction is removed; this great barrier to female rights, and incentive to female prostitution, is broken down. Every female in that Territory can have a righteous man, if she chooses,—a husband that will be one with her in strictly bringing up the children in the law of righteousness, that both parents and children may be saved. There need be no exceptions: if she cannot find a young, unmarried man, whose morality and righteousness are suitable and agreeable to her, in whom she can repose confidence, and entrust the guardianship of a future family,—if no such opportunity offers itself for her acceptance, she can still have a wider range for her just and righteous aspirations, and like Rachel, Bilhah, and Zilpah, the Patriarchal mothers of the sons of Jacob, unite herself with a good man, though he already be married. By this divine, heavenly order of matrimony, all may become honorable wives and mothers, and the inducements to prostitution are effectually done away. This will account for the unsurpassed virtue that reigns triumphantly throughout our Territory. Great, indeed, must be the degradation of a woman who would prefer a miserable wretched life of prostitution, to an honorable virtuous marriage.

Christendom have repealed the divine law of polygamy, and the result has driven hundreds of millions of hopeless females to prostitution, to loathsome



disease, and death. But God has restored this law, and with it, our happy Territory rejoices in the purity and virtue of the Patriarchal age. Houses of ill-fame are unknown in our cities; the poor unfortunates who swarm by millions in the cities of Christendom, have not found a foot-hold upon our sacred soil; there is no encouragement for the deathly institution, except by transient persons, and some few unprincipled renegades, who import the nuisance and generally carry it with them in their wanderings.

With regard to the other immoralities of the world, the people of Utah are comparatively free, and we humbly trust, through the kind providence of Heaven, that we shall grow better and wiser every day, until we realise to the fullest extent, all the perfection of godliness, all the high and holy qualities, all the beauties of intellectual and moral excellence, designed for the children of light, for the heirs of immortality.

O. P.

## CORRESPONDENCE.

## AMERICA.

[Extracts from President H. C. Kimball's letter to his sons in England.]

Great Salt Lake City, }  
Dec. 7, 1866. }

My dear sons, Brigham and Isaac, — I have just received your letter of Oct. 25th. I am truly glad to hear that you are doing well and feeling well. May God bless you with peace, life, and health. Your father prays for you daily, that you may be filled with the Holy Ghost, and with the spirit of revelation, and with great wisdom. Learn to be simple and come down to the mind of a child; illustrate the truth by simple comparisons: the people of the world are dull to hear, or to understand the truth. It is so here, with many after they get to this place. I am telling you the course that I took, when I was in that land; I was blessed greatly in so doing; the people are growing more darkened in their minds. Jesus says, we must become as a little child to receive the kingdom of heaven. Preach short sermons. Be sure that they are dictated by the spirit and power of the Holy Ghost; its like giving salt to sheep; if you give them all they want, they become cloyed, then they care not for the shepherd. Give just enough, so they will be craving for more; then they will follow the shepherd and cry for more. This I know to be true. Thirty years

ago I was one of God's shepherds in that land. You know I was much blessed in that land. I took the course I am advising you to take. The people here need to be taught with the simplicity of children. I am giving endowments weekly. I have a great chance to learn the state of the people. Several times I took the pains to know how many there were that made a practice of praying. Out of one company of thirty-five men, there were only seven that prayed; this company were well recommended by their Bishops, being good worthy members of the Church of Jesus Christ of Latter-day Saints. These were men who were called upon to go back with teams after the emigration. President Young had requested that none should be sent back but those who were praying men, and such as would be an example to the Saints on the Plains. This tells you how some live when they are here in Zion, where men and women should be pure. How can a man be a Saint and not pray, and give thanks to God who gives him breath? How can a man be a Saint, and lie, or steal, or take that which is not his own? He cannot. Can the Holy Ghost dwell in such a temple? Remember the commandments which Jesus gave to the Saints in Jerusalem, and to the Nephites, when he spoke to two thousand and five hundred face to

face in person. These were the commandments which Jesus Christ had received direct from his Father, to give to his people, and are renewed to me, and all that believe on his name. Now, can one be saved that does not observe them? They must be damned, according to God's own words. Now, my sons, I am telling you my feelings, and what is for my salvation, is for all that profess to be Saints. I love truth, and that which is right, and that is all that will save us. This is a short sermon.

Now I will talk a little about the world, or that which is going on in it. Heber and family are well. He is carrying on teaming; they are carrying the wire to the South for the telegraph. He will start for San Bernardino soon, and take the wire to St. George. It is put up North to Logan. There is a line put up to Virginia city. David and family are well. Our city is full of goods, and a great many very wicked people doing all they can to raise the Devil or hell; some women and men fall in with them; several women were married to the poor devils.

I want you should be good and great men for your own sakes, not for mine. I shall have pride in your well-doing, not only when you are on your mission, but when you get home, to know how to look out for yourselves and others. I am getting into years, and soon will go the way of all men. I cannot raise my sons in idleness, as some do. My children are no better than I am. I have been a hard worker all my days. I travelled without purse or scrip: no one to go before me to prepare the way, but God and his angels.

Peace be with you, and God bless you forever and ever. Amen.

HEBER C. KIMBALL.

Council Chamber, Legislative Assembly, G. S. L. City, Dec. 12, 1866.

Dear brothers Pratt and Richards,—  
Having taken my seat in the Council Chamber for forty days, I feel it my duty to appropriate a few moments of this time in corresponding with my friends, especially with the Twelve. I have never written a letter to brother Pratt, since he has been on his last mission, although many times I have thought of doing so. I promised

brother Richards when he left that I would write, and I now commence to fulfil my promise. But what shall I say? What news shall I give? It is a general time of health through the Territory, although some are dying, as is always the case. I preached the funeral sermon of sister Polly Vose, aged 86, on Monday. I preached the funeral sermon of the first wife of Simeon Carter, who is now in Box Elder county; she died yesterday and was buried to-day, being 67 years old. She was driven from Jackson county. The wife of Reynolds Cahoon was buried a few days since. Laura Pitkin was buried two weeks ago, aged 77. Judge William W. Phelps has been quite poorly of late, but is able to pray in the Legislature. You have been made acquainted that Dr. Robinson was murdered in our streets, which caused great sensation at the time. A negro, called Tom, was found last night with his throat cut, and a stab in the breast, with a paper pinned upon him, warning all negroes to let all white women alone. Amasa M. Lyman and C. C. Rich have been quite sick; C. C. Rich has got well, and is on his way here. A. M. Lyman is better, and we expect him here soon. All the rest of the Twelve are in the Legislature, and well. We are in constant communication by electric telegraph, through all the settlements in Cache Valley, and shall be in a few days with Bear Lake and St. George. We are thus far having a very mild winter: it is so warm that peas and other vegetables, that were sown this fall, to come up early in the spring, are now out of ground. Franklin S. Richards is messenger in the House this session, and Frank Henry Hyde in the Council. The two oldest sons of Orson Hyde are preparing for a mission to England in the spring. I believe both of your families are as well as usual. I saw sister Sarah and her son Laron Pratt, both in President Young's office to-day, looking well. President Young has been confined to his house, about two weeks, with the rheumatism, but is now better. Brother Brigham Young, jun., is with us, and well, and enjoying himself. I suppose he will return to England during the winter or spring. I have

followed brother Pratt on his mission to Austria and through England with much interest. I was quite surprised that he was permitted to remain in Austria as long as he did. We have received Governor Durkee's Message, and I think it is the mildest one we ever received from a Gentile Governor. I think we shall have rather a peaceable Session, as far as our Governor is concerned. Congress is still trying to do something to destroy "Mormonism;" but I have great faith to believe they will not accomplish much against us. As to temporal matters in general here, money is scarce, goods plenty and falling. We have had, this season, a large amount of merchandize brought to this city. The people are continuing to build in this city to a great extent. All kinds of trade and

business are very dull. In Virginia, and the northern mines, flour is worth but little more than with us. But there is a great prospect, next season, of a big grasshopper war, from the Missouri to the Pacific, as the whole face of the earth was alive with them last fall. I suppose there will be no teams sent east next season, for the emigration; we are waiting a while for the Pacific Railroad to approach nearer to us. The emigration, the past season, came in very well: some deaths. I should be pleased to hear from either of you at any time, and appreciate any information from your field of labor.

Your brother in the Gospel of Christ,

WILFORD WOODRUFF.

#### A MILLION DEATHS FROM FAMINE.

Under the above startling heading, the *Friend of India* of Nov. 29th, writes as follows:—"Mr. T. Ravenshaw, commissioner of Orissa, has sent to the Bengal Government a report of the famine in that province. Never has so heart-rending a picture been drawn. An official—whose bias, if it exists, must lead him to tone down the horrible facts—estimates the loss of life for want of food and its consequences, at from 500,000 to 600,000, and in some places at three-fourths of the whole population. This is among the four and a half millions of Orissa alone, where the official reports show the deaths to be still going on at the rate of 150 a day. The mortality was not less severe, proportionally, in the adjoining district of Midnapore, with its population of more than half a million. In Ganjam, with nearly a million of people, the calamity was comparatively light, but famine, disease, and debility, swept away thousands. The same is true of Chota Nagpore. We have a reliable record of the deaths of paupers from famine-stricken districts in Calcutta. Add to all these the mortality in the other districts of Bengal, from Saugor Island

to Patna and the borders of Nepaul, and we have a record of the loss of life which exceeds in horror and extent that of any one of the six great droughts of India during the last century. Before the destroying angel takes its final flight, the tale will have mounted up beyond a million known deaths. This is worse than in the great famine which carried off 800,000 people from the North-western Doab in 1838. We have reason to believe that the most terrible of all recorded afflictions of this kind, that of 1770, was not more ruthless in its murderous work, than this which still demands its daily holocaust; for the greater part of that million of deaths has occurred, not over a wide extent of territory, nor among millions of people, but within an area not larger than that of England and Wales, and among a people who do not exceed 6,000,000 in number. No plague, no black death, no yellow fever, no great physical convulsion like the most tremendous earthquake on record, has engulfed so many victims. The last famine, of which Baird Smith was the alleviator and historian, carried off half a million, or only a 26th of the



13,000,000 affected, and the starvation price of food was never higher than 7½ seers the rupee. This, ere it closes, will have swallowed up a sixth of the people, among whom rice sometimes was not to be had at all, and for many a long month not lower than 6 seers the rupee."

### MASSACRE OF UNITED STATES TROOPS.

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A terrible massacre of troops by hostile Indians (says a Philadelphia correspondent) is reported from the western frontier. In what is known as the Valley of the Platte, one of the head-waters of the Missouri river, and many hundred of miles west of any thickly-settled country, is situated a stockade fort, known as Fort Philip Kearney. This fort is in Dakotah Territory, on one of the numerous wagon roads now being opened by the United States through what has heretofore been an almost unexplored Indian country. It is in a wooded, mountainous district, the heart of the region inhabited by the hostile Sioux and Cheyennes. These Indians were formerly at peace with the United States, but the frequent inroads made upon their territory has angered them, and for many weeks past Fort Philip Kearney has been almost in a state of siege. It appears that on the 22nd of December, a number of Indians came near the spot, and Lieutenant-Colonel Fetterman, with two other officers and 84 men, partly cavalry and partly in-

fantry, started in pursuit of them, taking the wagon road westward towards Montana Territory. These troops, who do not appear to have understood the wiles of Indian fighting, were gradually drawn on until they reached a point about five miles from the fort, where they were ambushed and slaughtered. Not a single man of the 87 who went out, escaped to tell the story of the disaster, and the soldiers who afterwards ventured from the fort to ascertain what had become of their companions, found the bodies of most of them piled up in a space not larger than a good-sized room, stripped of clothing, scalped, and mutilated. This terrible massacre has caused great excitement, and will probably lead to an exterminating war against the Indians in that region. Reinforcements have already been sent to strengthen all the posts in the Platte Valley. It is announced that twelve tribes of Indians, estimated at 11,000 warriors, have formed a coalition to wage war against the whites in Dakotah and Montana.

### THE DISASTROUS LOSS OF LIFE IN REGENT'S PARK.

(From the Times Jan. 17th, 1866.)

With a start of horror and surprise all London heard yesterday morning of the sad calamity which had occurred at the Ornamental Water in the Regent's Park on Tuesday afternoon. A body of persons, however, commonly estimated at 300, and in no quarter at less than 150, was actually upon the ice when it gave way, a few minutes after 4 o'clock. Unlike ordinary fractures, it was not first a hole

at one particular point, enlarged by the struggles of those in the water, and the rushing to and fro of others as yet free from immersion, nor was it one longitudinal crack. Over an area of several hundred feet the ice seemed all to give way together. At one and the same time the whole of the persons moving over this extensive field, found themselves struggling for life, literally without a resting place for the

sole of their feet. Bystanders declare that it was impossible for a moment to believe that the occurrence could be real—that it was not the result of some optical illusion. The change, as by magic, from high spirits, healthy exercise, and hearty enjoyment, to disaster, despair, and death, was too horrible, too crushing for the mind to take in at once. It was not till the wild cry for "Help!" rose from those who were slipping inch by inch to the grave, that men roused themselves to the exertions which the extremity demanded. What means of affording help were within their reach? Few, indeed; for appliances that may meet every requirement of half a dozen cases, are valueless where the cases must be counted by hundreds. Certain it is that the spectacle was appalling; not in twos or threes, but by dozens and twenties, human figures were struggling in every posture. Some tried to swim in the frozen water; some lay on their chests upon the ice; some were clutching at floating fragments. Of others, only the hands or arms, waving wildly, were to be seen above the surface. Many of the bystanders did their duty nobly, rushing into the pulpy, numbing mass of ice and water to the rescue of those who were nearest shore.

Morning dawned, and with it came fresh horrors. All who could be saved

had, of course, been saved the night before; but nightfall interrupted the operations, before most of those known to have been drowned could be recovered. It was hoped, rather than expected, that the number of ten—consisting of eight lying at the Marylebone Workhouse, and two at St. Mary's Hospital, Paddington, might represent the weight of the calamity. But a few hours' labor at the scene of the accident, showed that the measure of the loss had been more truly taken at the time of the occurrence. Body after body was carried down by the police, till at 3 o'clock the number was more than 30. During the day, strong men and little boys—the artisan, the itinerant fruit vender, and the poor little Bluecoat boy were fished up one after the other by those awful hooks. As soon as they were landed, they were laid upon the grass to be identified; if not recognized within a certain time, or, indeed, whether or not, they were carried off on stretchers to be added to the lamentable total at the Marylebone Workhouse. At half past 7 o'clock last evening, 24 bodies formed the result of the day's operations, which, with ten recovered the previous night, gives an aggregate of 34.

Two days later.—Six more bodies have been found, and it is believed there are 9 or 10 yet missing.

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#### SUMMARY OF NEWS.

The number of shipwrecks during the second week in January was 161.

**HURRICANE AT NAPLES.**—Naples, Jan. 15.—A terrible hurricane occurred here during the night, causing considerable damage to the shipping in the bay, and, as far as has yet been ascertained, four deaths. Twenty merchant vessels have been lost, and others placed in serious jeopardy. Four vessels have also been lost off Baja, through the violence of the gale.

There was a terrific fall of rain at San Francisco on December 20th. In the valleys, thousands of sheep, horses, and swine were drowned.

**STEAMBOAT DISASTER IN AMERICA—LOSS OF SIXTY LIVES.**—New Orleans, Dec. 28.—The steamer *Fashion*, one of the regular line of coast packets plying between this city and Vicksburg, was burned last night about twelve miles above Baton Rouge. The number of lives lost will probably reach as high as sixty. The captain and other officers of the vessel were saved. Her cargo consisted of 2600 bales of cotton, which was all consumed. The names of the killed and injured have not yet been ascertained.